

WEH PARGATEO MARD AGHAIRA WARY AM AKELA  
WAHO WAH-O GOBIND SINGH APE GUR CHELA.



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ।



# Sri Guru Gobind Singh

( The 10 th Guru )

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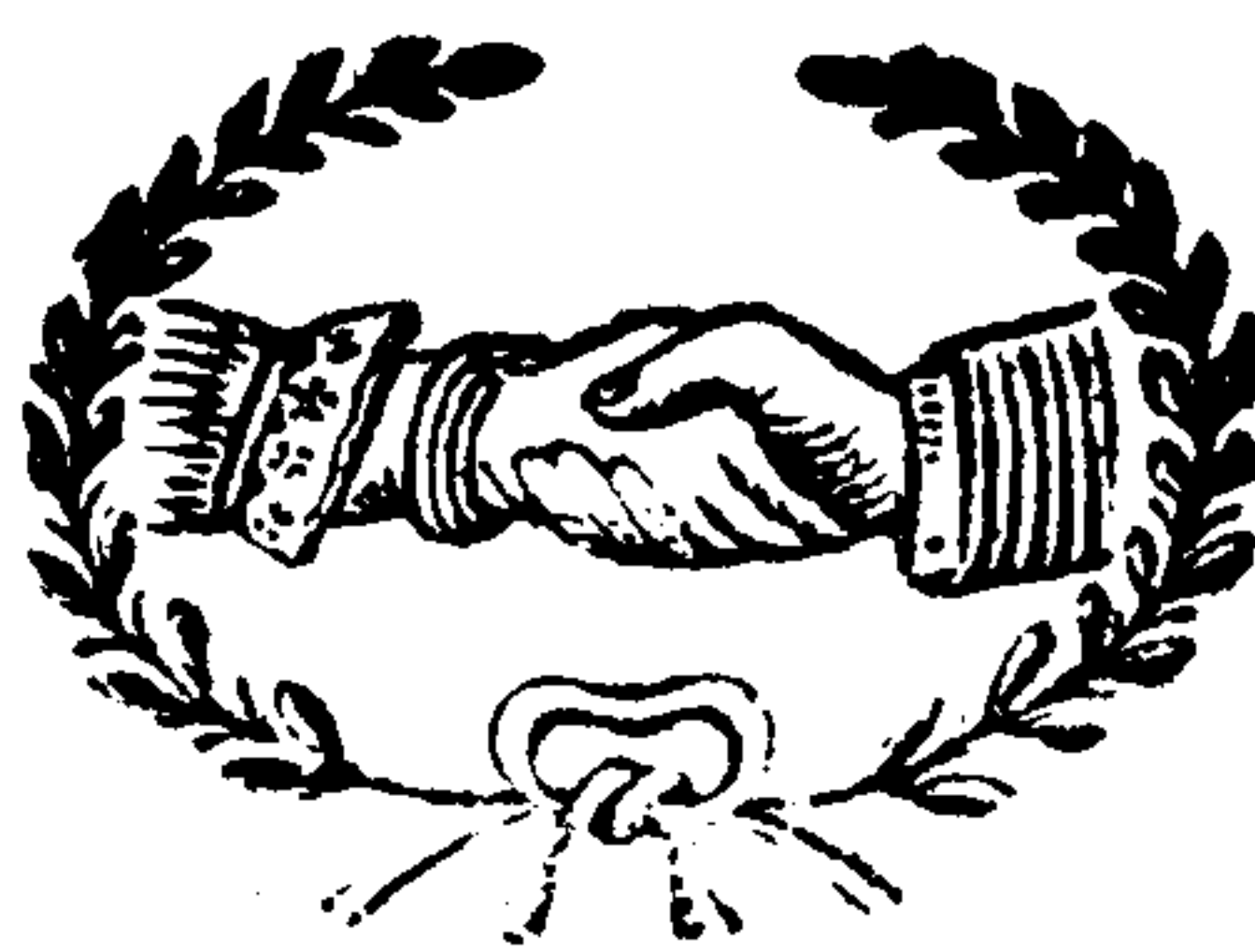


**Guru Gobind Singh himself says :—**

*For this purpose was I born,  
And this let all the vertuous understand;  
To advance righteousness, to emanc:pate the good;  
And to destroy all evil doers root and branch.*

*(Vachittar Natic)*

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**Declaration of the Great Guru:—**

*Sleep will I turn into lions.  
Against Mighty Kings will I pit the penniless and low.  
By sparrows will I get the falcons plucked.  
One will I pit against a lac and quarter.  
All this will I do, sure and true.  
Then alone shall I bear the name Gobind Singh Guru.*





# Shree Guru Gobind Singh Ji

Guru Gobind Singh was not only a worthy son of a worthy father but also a worthy father of worthy sons. He was born at Patna on the seventh of the light half of FOH in the samvat year 1723. From a very early age the child Guru gave unmistakable signs of his coming greatness. when engaged in play with his mates, he would divide them into bands and with himself at the head of one of them he would indulge in mock fights and assaults on make shift, tiny fortifications and would never suffer defeat.

Soon he was sent for to the Panjab. He reached Anandpur safe and sound. There under the living care of his parents and guardians he passed the happiest and healthiest days of his life. His education and training was taken in hand. He proved to be an apt pupil and learnt much in incredibly short time. when composing his great autobiographic poem 'VACHTTRA NATIK' or the wonderful Drama Guru Gobind Singh remembered those days of bliss and referred to them as follows—

"I was taken then to the land of the Panjab many nurses fondly and carefully looked after me."

"In various different ways was my body nourished and guarded. I was given training and instructions of many types"

But these blissful days were to be cut short too soon and the divine child of nine was to take upon



his tiny, delicate but miraculously strong shoulders a very heavy burden. At that times Aurngzeb had created a sort of reign of terror among the Nonmuslims of his empire. He followed the policy of forcible conversion of Hindus simply to please the Muslims. In religious intolerance he surpassed all his predecessors and the Hindus all over India began to groan under him. All who refused to come in were done away with or prosecuted to be bitter extreme.

Finding the life insecure, intolerable and impossible under the Muslim rule, several prominent pandits of Kashmir came to Guru Teg Bahadar and related their tale of woe and suffering. In the end they said, "O Great Guru your name is TEGH BAHADUR i.e. 'THE HERO OF SWORD', your father was a great warrior and wielder of the sword. keep up the dignity and honour of the name chosen by him. Be a shield unto us— Save us, O Lord. Aurangzeb tyranny has gone beyond endurance. We have come to thee as a last resort. Protect us against the horrible lot that awaits us. The Guru was deeply pained to hear the woeful tales and said "Sacrifice of yet another noble soul like Guru Arjun may change the hearts and souls of these tyrants. " Hearing this his son (Gobind Rai) Guru Gobind Singh, the tenth guru ( 1666–1708) who was only nine year old, said, Father who else is holier than yourself for such a noble cause. If by sacrificing your life you can save the life and religion of these and countless others' go by all means. The Almighty Father will take care of us and shield us against all dangers.

Shortly after the Guru started for Delhi when all persuasion failed to make the dreaded Mughal change his purpose and policy, the Guru felt that



the time had come for him to make the sacrifice. But remembering the great task that yet remained for the tenth occupant of GURU NANAK'S Gaddi, he thought within himself 'At the tender age of nine my son is to find himself pressed by the heaviest of burdens, and pitted against the might of Mughal empire.' Is he prepared and willing to bear all that? With a view to reassuring himself, he wrote the following couplet and sent to his son:—

*All my strength has failed me, fetter hold me down;  
No expedient whatsoever is within my power now.*

Nank says, mpw the supreme Lord alone my refuge.  
O, Lord, help me as thou didst the elephant in the  
false.

Guru Gobind who was ever most serenely resigned to the will of the Father alone and under his protecting hand, had the fullest confidence in himself, replied in a couplet which may be translated as below:—

Strength I have, the fetters will be broken;  
all expedients are possible and at hand.  
O, Nanak, everything is in your own hands. You  
must be your own helper.

The Guru was very much pleased to hear such a brave and bold words coming from his son. The height and depth of Guru Gobind Singh's spirit at such a tender age convinced his father of his ability and capacity to carry on the mission of the Guru after him. Therefore, addressing the Brahmans the Guru said, Go and tell the Emperor Aurangzeb that you would embrace Islam if I do so." (Teg Bhadur)



When Emperor Aurangzeb heard about this he was very much infuriated and consequently summoned Guru Teg Bhadur. The Guru was then beheaded in Chandni Chowk Delhi where stands the grand and magnificent Gurudwara known as Sees Ganj.

The magnitude of the task that now lay before Govind, a child of only nine years can better be imagined than described. Thus this constitutes the first offering of Guru Gobind Singh for the sake of down-trodden humanity. He was now face to face with the might of Mughal Empire which was at its zenith. He was to fight with Aurangzeb who was the terror of his sons, had done away with his own brothers, imprisoned his own father Shah Jahan and whose tyranny and oppression had converted lakhs of Hindus to the religion of the prophet. His authority and sway extended over almost the whole of India, to whose tune dozen of Hindu Rajas were willing to dance, and who had resolved to exterminate the kafirs.

For a moment place yourself in the position of Guru Gobind Singh. You will find it impossible to keep yourself unruffled and calm. But Guru Gobind Singh did not hesitate or seerve in the least. He felt convinced that his heavenly father has sent him into the world specially for some special purpose and he was confident that his mission was crowned with success. What was that mission ?

He had told it himself in his inimitable verses in Hindi. They may freely be rendered as follows:—

“For this purpose have I come into this world,  
To uphold and spread righteousness in everything,  
place and to seize and destroy root and branch the



doors of evil, understand ye holy men fully well in your soul, that I took birth in this age so that righteousness may flourish the good, the saints be saved and the villainous tyrants all be uprooted from the land ”

Such was then the conception of his mission. He was to make Dharma flourish, to raise and uphold the good and pious, and to destroy the tyrants. But the problem was about the means to be fore a group of mightiest of eagles. To oppose it successfully and to bring it low enough to heed the welfare of the subject was like attempting to cut through a huge mountain with a needle. Then, there was the other side. Armed opposition seemed to be the only course. But to shed the blood of his fellow beings was against his grain. He was at heart averse to giving pains even to the humblest of God's creature. See what he said to Bhai Nand Lal

“Remembering that all living beings are God's creatures and belong to Him, one should not give them pain or sorrow;

For believe me, Oh Nand Lal, when his creatures have to suffer, the creator feels the pang and is displeased.”

Though he did not like to displease his Maker by sheeding human blood, yet when he saw that the rulers, intoxicated with their power and mad in their zeal to exterminate the kafirs, were causing untold pains and sufferings to countless human beings, the Guru's heart that overflowed with an all embracing love, told him, “To see all this inhumanity practiced on the weak and defenceless people and to keep quiet and unconcerned will also be



displeasing to Him. If a strong man were to fall upon and fight against his equal there is no need to take side or interfere. But when a ferocious lion falls upon a herd of kine, then to kill the lion is no sin, but the bounden duty of a man of God. Such is the teaching of GURU NANAK. To rush to the rescue of the weak from the clutches of the strong is for man to do, the result of attempt must be left to the dispensation of the Almighty. When all other expedients have failed, to make the tyrants to give up their tyranny, then to take the sword is not only lawful but the only way to please the Lord".

Having made his choice of the means to be adopted to achieve the aims and objects of his life, the Guru had to get ready these means. He had decided upon armed resistance, but he had to create his own army. The martial spirit instilled in the Sikhs heart by his grandfather, GURU HAR GOBIND SINGH had, through the essentially peaceful policy of the later Gurus, gone to the slumbers.

He had to infuse a new life and spirit into the dead bones of the people, and to produce in them a ~~well~~ to do and dare. Hence he started to gather, inspire and train his soldiers.

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